

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Number 39.

Principles of Nature.

COUNTERFEIT SPIRITS.

WOODSTOCK, Jan. 15, 1853.

S. B. BRITTAN:

Dear Sir: A few days ago I was indulging in a moody train of thought upon the mania which seems to prevail in many places to attach far-sounding names to every revelation from "the better country," as though Spirits even were disposed to flatter our vanity, or compel our obedience by high-sounding authority. My reflections upon this occasion were more immediately produced by having been in the presence of a medium, who claimed to be under the influence of a cherished friend of my own, and yet the developments were so inferior and so different from what I expected upon the announcement of the name, that I felt sadly disappointed. While in this mood, I felt a sudden impulse to write, and taking my pen, wrote without conscious mental effort, as follows:

Be not disturbed, dear M——, that an impostor is making use of the name so dear to thee, for be assured he has no power to wrong thee or me. Rest in confidence upon thy faith in the final prevalence of Truth. Those communications, which could not have been recognized without the name, are not only harmless, but will be useful even in helping to expose the folly and wickedness of those who claim to be the exclusive oracles of Heaven. The name of a King can add nothing to an insignificant communication, neither can the name of a lowly individual take aught from an elevated, noble sentiment in the view of the truly wise. Then, dear M——, cast off thy sadness, and be happy, for God, through his ministering angels, in his own good time, will bring to nought these silly pretenders. Grieve not over the doings of others, but press eagerly forward, sure that soon the whole world shall see and know the laws through which even falsehood is enabled to succeed for a season, at the apparent expense of the true and the good. But God is good, and he will punish the offending in confusion, and reward the faithful with the sweetest happiness. Then on, on, fearlessly, defending the Truth as it is given thee to understand. Make no leagues with those who would ensnare thee, for, of a surety, all things are ripening for the harvest, and soon shall the frost of shame and disappointment nip all immaturity, thereby leaving uncovered the shining ear whose maturity is a sure protection against all inclemencies. As I have here instanced to you the shining corn, look once again at its early growth. Canst thou in summer say, while looking over a beautiful field of growing corn, which stalks contain the well-filled ears, and which the abortive husks? Yea, if thou art wise thou canst, even then; for those which support no absorbing grain put forth all their energy in beautiful and spreading foliage, the first to rivet the eyes of admiring beholders, while those which bear upon their fruitful breasts the precious burdens, which are the end and object of their being, bow in humble obedience to the laws of their being, content to be screened from public gaze, in the full consciousness that the ripening autumn will reveal their true worth, and expose the uselessness of mere pretenders. Thus rest in confident faith that the harvest draweth nigh, when the wheat shall be gathered into the crib, while the chaff will be consumed by the fire of Truth, and be remembered no more forever. Be persevering, be firm, be faithful, until the end, and a glorious reward shall be your portion. The war of elements about you shall have no power to disturb you, while you maintain your present integrity; for the pure, the good, the wise, will

be your support. What you have heard, only confirms what has often been given you and others—that the vain and foolish, both in the first and second spheres, have as good a right to speak what they may desire, as the more wise. The sun rises alike upon the wise and the foolish, and so with all the gifts of the great Author; but the effects are graduated by the conditions of the receivers. To him who possesses a healthy eye, what can be more beautiful than the light of the sun reflected from flowering lawns and forests of deepening green, and what more productive of pain to him whose eyes are filled with disease? And, as the physical, so the spiritual, for the spiritual is but the continuation, or progressed unfolding of the physical, and is subject still to many of the same laws. As the mushroom is as legitimately the product of acting powers as the most beautiful rose, so is the man whose whole being is the victim of bombastic pride as much the product of natural laws as the purest philanthropist. Therefore it is but necessary to change the conditions in obedience to these laws, and the product is also changed—for as the rose can not thrive upon soil which is adapted to the production of the mushroom, so neither can the mushroom be supported after the conditions have been changed to fit the rose. Hence much of the present labor of spirits is designed to impart a knowledge of conditions, the observance of which shall insure the growth of virtue and happiness, where now are found vice and misery. Man, everywhere, wishes to be happy, but for the want of wisdom how sadly does he sometimes miss the proper means for securing the desired end. To increase his wisdom, thereby increasing his happiness, is worthy the efforts of angels, and in this work we are now engaged.

Then turn not from us, but lend a listening ear, and we will do you good, from the least unto the greatest. We do not say to you, Do this, or do that, arbitrarily—but we would warm and strengthen the soil of your souls, so that the legitimate fruits thereof may be harmony, love, and consequent happiness.

M. B. RANDALL, Medium.

COMMUNICATION

Received in Redford, Mich., purporting to be from Wm. Penn, through the mediumship of Elvira P. Bradner.

Light to dark places—the light that never wane! One little ray has fallen in your midst; one bright beam has reached Earth from the Spirit-home—a light that warms to love all things on which it rests. Yet do ye ask, What is the object of our mission! Who can not see that hath an eye? Who so blind that this can not open his eyes? Who can behold such brightness and say it is not of Heaven? Who can listen to such droppings of love and truth, and not feel a deep adoration and love for the Author of all this goodness? Yes, who! who! The answer comes to us; do ye not see? See ye not that form of darkness that hovers over the Earth? It's outstretched wings cover her whole surface with the darkness of midnight. Only here and there, through its ruffled plumes, black as ebony, and without luster, a ray of light hath power to pierce to the hearts of men. But what is this dark form that hath such power over man? It is BIGOTRY! It has been fostered in the lap of Error till it has become of far greater power than Error itself. Man might trample on Error alone; but Bigotry he can not conquer. It binds him hand and foot. He dares not attempt to resist its power. Man must have help to deliver him from the grasp of so terrible a foe. We come to give him aid—to sunder these iron chains! We come to bring to your earthly soil the seeds of Harmony and Love. We come to rob the grave of its terrors and its victory! We come to bring to the sons of Earth the knowledge of that new birth through which they are to enter the Kingdom of Heaven. Then let the sons of God rejoice, and the inhabitants of Earth shout for joy! Then let the Book of Life be opened, on whose glowing pages are written, in lines of living light, "Progression in Knowledge and Truth to all Mankind, throughout the countless ages of Eternity!"

REPLY TO PROF. BRITTAN.

NUMBER ONE.

MY DEAR SIR: A friend of mine once expressed a great preference for Episcopal meetings over all others because there he had a chance to "jaw back." This is now my privilege in the discussion. I have but just received your "preliminary observations," and begin my replies with something of the same sort. Engaged as I am in the practice of medicine in a country place—in a muddy region and a fickle climate—I am constantly beset with interruptions that none but the most stubborn saint could endure. The time demanded by this subject for investigation and arrangement I can not command, and I must, in my replies, follow at a respectful distance, beset by the same difficulties.

I must notice, in passing, a few thoughts in your last four replies. I find the remark in number nine that "od-force preaches on Sundays, and edits newspapers." On this point you either misunderstand or misrepresent my views. You attempt to involve what I have said on od-force and vital electricity in confusion, and the term "materialism" is constantly repeated to sustain the idea that no higher intelligence is indicated in my theory of these manifestations, than those agents. You gravely argue this point in your opening on the affirmative. In this course you are doing yourself great injustice. In a large majority of the phenomena, an intelligence is clearly admitted, and in all such facts I constantly maintain the agency of the human mind, and only mention these agents as the instruments used by the mind. A very few physical facts can be already explained by attraction and vacuum, and in many of that class of facts I see mind acting where others see none.

I use the term involuntary will-force—you plainly recognize an involuntary mental movement in your observations. The laws of gravity may be overcome by mere physical agents—but mind is constantly engaged in overcoming these laws, and is designed for that very purpose.

You ask me if I expect to "achieve an honorable distinction" by writing what I have? I can only say that I care infinitely less than nothing about that. One hundred and fifty years since the whole civilized world was imputing witchcraft to the Devil. No intelligent man now would seriously advocate that nonsense. Judge Story once exclaimed, "Let Witch Hill remain forever memorable of this sad catastrophe—not to perpetuate our dishonor, but as an affecting, enduring proof of human infirmity." A century hence the theory you teach will, in my humble judgment, elicit the same apostrophe. I can wait very patiently that length of time. I am not in a hurry to get a verdict in my favor. I am not aware, as you charge, of having "modified and mutilated" Reichenbach's Dynamics. Will you inform me wherein?

In alluding to authorities, you make quite a show. You introduce authorities, great names, and the opinions of great men. I only quote authorities for facts. You must be aware that at the close of the seventeenth century the entire literary world advocated Demonology and Witchcraft. Doctors, lawyers, divines, judges, crowned-heads, and congressmen, all agreed. You and I can see their folly—and laugh at the great men. Herodotus once taught that the sun was blown out of its course by high winds, which accounted for its change of position. A grave philosopher once taught that lightning struck churches more than all other buildings—because the devil owed them a spite, and split his infernal fire on their lofty spires. Bacon died a determined opponent of the Copernican system—but he had done more to build it up by his discoveries than all the world beside. The English judges, from Coke to Hale, gravely consigned men and women to the flames for the crimes of sorcery—and of what use, then, are the mere opinions of great men? Give doctors a fat fee, and senators an appropriation, and they will go to the bottom of it—but on matters of a Spiritual nature they are singular specimens of human credulity. In this connection, in your tenth reply, you again attempt to argue that I attribute all the phenomena to vital electricity—or od-force—and think it strange that Mr. Gordon should fly, by such a force. The eagle, by will-force, so rarifies the od-force of his body as to rise high into the air—even beyond sight. Gordon will do that very thing if he is not cautious. Cotton Mather says of the New-England witches, "They would fly like geese, and be carried along with incredible swiftness, having but just their toes on the ground—sometimes not in twenty feet—and their arms waved like the wings of a bird." This application of will-force to the human body is certainly singular—it is putting on some steam. Take care of friend Gordon.

In your eleventh reply you attempt to break the force of Mr. Davis and the Tribune's facts, that "Irish od-force," did, by the aid of mind, smash the bedstead. So says the seer. High Rock was once the residence of a grand sorcerer, called Moll Pitcher. May it not be her work? The Irish girl had an impulse to sing—her mind seizes the vital fluid, impels it from the lungs, the air is driven with force from the lungs—moves the surrounding air in contact with the mattress and bedstead—and her body, the air, and the furniture are all surrounded and permeated with her vital emanations—and her mind in this manner plainly has a perfect connection with the movements.

A word on the facts from the Tribune: In your first proposition you say, "animal bodies are better conductors than wood," and follows the "best conductors," and would therefore "stay in the human body." The law of all fluids is equilibrium, and some small share of fluid would go into the table, if it had less than the body. Note the fact. The persons sit half an hour with their hands on the table—it moves—they rise—it moves off, and revolves from end to end. The Baron says od-flame, when brought in contact with bodies, may be bent around them like the flame of a candle, and creeps along the surface in the same manner. That the cuticle is so bad a conductor as to render it "difficult or impossible" to transmit the nerve-aura, is at variance with all the facts. That all experiments in this department show only the movement of a small needle, is wholly incorrect. Had the table been insulated the experiment might have been more perfect, but not prevented—the fact that the operators had to follow it up to keep it charged, shows that a constant supply was necessary to continue the experiments.

Experiments in odic influences, and in willing matter, show the following facts:

1. That odic influence from males causes a vibration of the odometer north and south; from females, east and west; from both together it revolves in a circle.

When the odometer is suspended from the right hand of males, the vibration is north and south; from the left hand, east and west; from both, a circle is the result—and so of females.

Now, my dear sir, that experiment with the table annihilates all your labored propositions. The fact of its revolution from end to end, shows that the influence was from both sides of the body—or from males and females. Experiments in the Journal of Man, vol. iii, number 7, show that a bar of iron, weighing ten pounds, was willed, and with as much ease as a small key. The odometer revolved as told, just by pronouncing the word, as perfectly as when willed.

Again: take a circular plate of steel one foot in diameter, put on it a handful of shingle-nails, pass a current of electricity on to the plate, and the nails all range from the center toward the circumference, with perfect accuracy—showing beyond cavil that electricity acts from the center toward the circumference of bodies. Now apply this to the table, and your propositions vanish into nothing.

The cases of disease—of propulsion—gyrations, and rolling, illustrate this law: one force moves forward and back, another across, both combined revolves the body—the centripetal and centrifugal forces are certainly involved in our existence. Let your experimenters with the table apply the right hand—only—then the left—and then both, to the table, and you will get the propulsion and revolving of the table. The will has control over this revolving force—and may be seen in the Whirling Dervishes. When the will loses its control over these forces, the body obeys the law of the force which impels it. Man is a microcosm—a little universe.

How much the impulse of the mind, the desire to make an experiment on the table, had to do with it, we can not see—intelligence is not clearly indicated in that experiment—but it does most clearly illustrate the law of pouring fluids from the center of a body toward the circumference.

Your reply to my last letter indicates the spirit of a man determined to defend his country "right or wrong." I was sorry to hang such a mill stone around the neck of your subject—but I have one still heavier. When I state that the earth produces best when in a negative state, you assume that the fact is the reverse—because the atmosphere is shown to be highly electrical by frequent storms and much lightning.

The earth, friend Brittan, and the air, are two different bodies—and the atmosphere is positive, while the earth is negative—it is the male principle apparently in the phenomena of vegetation. That was a blunder—and you did not intend to make it—so I will not mention it. Swedenborg used to reason that the Universe was a "Grand Man." My reasoning has convinced me that the Universe is a "Grand Woman," since the mighty impulse which animates each seems to be to produce, adorn, beautify, to love.

My twelfth letter is based on the broad doctrine of "geological periods" on the law of circles. The influence of various atmospheres is seen in the vegetable and animal varieties of the torrid, temperate and frigid zones. Any sudden change in the atmosphere of such regions is always seen in its effects on animal and vegetable life. In 1356, after earthquakes and eruptions, the black death began in the north of Europe, and swept Greenland of its inhabitants, and vegetation—left it a graveyard. In 1783, Yocal Scapter, in Iceland, had an eruption—vast quantities of lava were thrown out—the air was poisoned—Iceland was a charnel-house—the ribs of man and beast contracted on their vitals—their limbs became distorted—throats and heads swollen—their muscles shrank—their gums and tongues rotted, and their teeth fell out.

Priestly tells of an eruption in the West Indies, where all the inhabitants were affected with violent headache—metallic furniture became rusted and oxidized. Webster speaks of a thunder-storm in New-England—all the inhabitants over a large region had dull, heavy head-

ache, and apoplexy was epidemic during the year. When comets enter our solar system their attraction on our atmosphere of course gives rise to eruptions. Our larger planets, revolving in the periods of eleven, thirty, and eighty-four years, would, in a favorable position, when nearest our globe, have the same effect—and one is struck with the return of these phenomena in numerous cases, in nearly these very periods of time.

The law of periods, or circles, is seen in every phenomena of vegetable and animal life. The snow-flake—the bud—the flower—the fruit—the tree—the top—the globe, and planets, and sun, are circular bodies—like seen in the drop of water, and the sun that stands in the center. All planets moving around the sun—the system around other systems—and the whole around the Eternal Deity—the God the center of the whole—controlling by the impulse of his mind all planets and systems. Mr. Fishbough is right in his "Macrocosm"—all but his "patch-work" of "special providences." In all these marked geological periods we see vegetation—the atmosphere—animal life—disturbed and excited, and the mind of man shares in it. Fevers, plagues, and pestilence, always come—and never unattended by the electric temperament which we see so universal now. Vegetation is not only quick and rank—but men mature with great rapidity. In the period of 1792, up to 1800, the earth everywhere showed signs of disease. The French, in their strange frenzy, showed mind such as the world does not now exhibit. All the prominent men of that revolution were young men. Barnave at 30, St. Just at 20, showed mental powers of the broadest cast; Mirabeau, Madame Roland, Vergnaud, and a host of others, were all young. "Imagination," as with Wise and Petin, perhaps would account for this wonderful phenomenon. So of the men of our own revolution, though slower—and the Indian tribes are no exception. The people of the West, in 1800, were in a mental and moral blaze—20,000 frequently converted at one camp-meeting—3,000 or 5,000 often lay prostrate under one sermon, slain before the Lord. Jerks and convulsions often affected whole congregations. A vast impulse to religion and morals passed over the land. In 1811 a tremendous earthquake shook the valley of the Mississippi, and reached to Maine. This is a grand law. Changes that thus effect mind and body quicken vegetation, and usher into life myriads of the lower forms of life—fills the streams with fish—covers the earth with verdure and fruit—must by a natural law of universality disturb and push upward the human race. During that period all the world was busy with electricity. During these periods, all history shows, that our marked men are ushered into being. I could fill a volume with such facts. Our atmosphere is becoming purified—our nervous temperament is quickened—the brain unfolded—the moral and intellectual regions looming up. In the very elements in which we exist is planted the law for our unfolding, like the germ oak in the acorn—or the central speck which unfolds into a fetus. Once our thick atmosphere would only permit the saurian to live—now man lives, and the rose blooms.

I must devote the rest of my space to your "preliminary observations." In reference to what I have written, you still argue that I ascribe it to material agents, and that mind being manifested, I ascribe to material matter the powers only manifested by mind. This constant and reiterated perversion of my position is a deep and lamentable outrage on yourself. I shall not again correct it. The "materialism" of my argument exists in your mind only, and deludes you at every step. At the close of your remarks, after asserting—as I have always done—that mind is manifest, you make the strange remark, that it transcends the powers of "embodied human mind," to which, you are well aware, all the intelligence is ascribed by myself—and yet you ask, Can "ecce account for prophecy?" Can od-force preach on Sunday? Can electricity write books? You have shown a great hurry in your impatience to get along and get at the subject. Let us take time, and not worry ourselves. You dash along over the whole ground very strangely, upsetting everything in your way—indeed, a "carpet bag" would stand no chance of lying still in your wake. You trot out boldly into the ring, and if things don't move in a circle, it will be no fault of yours. I of course left the "phenomena" for you to dress up, it being your particular child. You will, of course, make it look better than I should. I do pretend, however, to have shown a rational origin for the strange physical temperament and the physical signs following, which we are observing, and given a broad mass of examples of a similar condition in all ages of the world.

You make the strange statement that "potential agents, if left to themselves, never more agreeably to any mental formula we may be pleased to dictate." If mind is brought in contact with physical matter, as in our bodies, it of course is not "left to itself" when under the control of mind, which is, to a certain extent, superior to matter. Why did you not say, that if life was knocked out of the human body, it would not move because "left to itself," having no mental formula to disturb it—and its "natural action being interrupted by mechanical and other means." After letting off this circular proposition, thick in the distance come "glimmering stars"—"solar rays"—"pale moonlight"—"the winds blow"—"echoes ring"—"masts quiver"—"oaks creak"—"tempests splash"—and the conclusion is, that physical nature will not obey us. You refer, I presume, to the fact that the laws of gravitation take their own way—and still we have before us a fact, every moment, of man, by the force of will, constantly overcoming the laws of gravitation. Man is a lucky machine, contrived of body and mind, for that very purpose. In our present condition we can overcome those laws by will-force directly but to a limited extent; by contrivance, to a still greater extent—as seen in all mechanics.

Now, friend Brittan, let me put a flea in your ear on this point. I learn from Swedenborg, Prof. Brittan, and all Spiritualists, that Spirits are organized bodies, of mind and imponderable matter—their bodies so light that human ingenuity can not weigh them; in fact, the dead body is as heavy as the living—and the spirit of man, when drawn out of its tenement is not ponderable to human intelligence. Admit its light to be that of hydrogen gas—sixteen times lighter than air—and, the moment it gets its foot loose from the body, it would be driven from the earth with the speed of lightning—mounting upward, like the balloon, through ether and space, among hail and clouds and planets, till it found its local position agreeable to the laws of gravitation. No bolting here—stand up to fact. If the spirit is imponderable—and it is, so far as we know—it would be driven into the regions above by the force of some tuns—and, so far as we know, with mediums to help them, they have only moved some 500 pounds. In starting, we assumed the fact that spirits existed—but we can not allow you to assume that they are back here, till you show they can come, agreeably to the laws of matter. They are bodies, and must obey the same law that controls atoms and globes.

How much will-force will enable them to overcome the laws of gravitation? Perhaps attraction turns the other way in their case. Let them come according to law, if they come at all. The savans, in their computation, must remember that, when "killed," they "get back easier." What say you, Bro. Brittan? The fact that all agree that they are

spirits, proves nothing; and its the only thing they do agree is—and not even in that. At the close of a lecture on spirits, a gentleman rose and asserted that "he knew it was all from the Devil, for his mother came up and told him so."

You get no knowledge lying outside of the human mind—the communications are stamped with humanity, fitting to the prevailing idea, in a multitude of cases, and showing the jumble of the dream-state in many others. Let spirits be obedient to the "powers that be."

Yours truly, B. W. RICHMOND.

NEW-YORK CONFERENCE.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA
[WEEKLY REPORT.]

FRIDAY EVENING, JAN. 7, 1853.

Mr. Samuel Fowler stated that some facts which have recently occurred in his experience, had induced the conclusion in his mind that the presence of spirits by the sense of sight and touch is not a physical reality, but a psychological impression. Perception of sensuous objects is of the spirit, not in the external organs; and if we would have a true understanding of any object, the medium through which its radiations are conveyed to us must be clear and perfect. An imperfect glass will not transmit perfect vibrations of light. Therefore, to know what truth is, it is only necessary that our "eye should be single"—that is, our heart must be pure. Then, no oblique radiations can be given or received. A perfect glass conducts to us straight rays of light; and to the pure in heart, all things are pure; in other words, they are in true order and harmony each with the other. It is only the dirty and imperfect glass through which we look that makes them seem otherwise. The devil, in his estimation, signifies self-love. Let us cast him out by the angel of Universal love. This self-love was the devil that tempted Christ. He put it behind him after a struggle of forty days, and then he was prepared for his ministry, just as we shall be for ours, if we are alike faithful.

Mr. Capron says, though he has never been what is called a spirit-seer, yet he has had abundant proof that spirit touches are not, in all cases at least, psychological, or merely subjective. He especially cited a case wherein, being wide awake, he had a spirit's hand in his. He felt the hand quite distinctly and definitely, for some time, until it seemed to melt away. At another time he distinctly saw a human hand and arm playing on a guitar, which certainly did not belong to any person in the room. There were but three persons in the room; and these held each other's hands; and he was otherwise assured that it was a spiritual phenomenon.

He related a case of the removal of a ring from a lady's finger, and that being attached to a ribbon, and the ribbon tied in an ingenious manner to three persons in the circle.

Mr. Geo. Willets related an instance of spirits extricating a thimble from a deep circular hole in the floor, so situated that he could not get it after repeated efforts. Mr. W. also related many instances of the tying of knots of a very intricate kind, and of the untying of them, &c., under circumstances which left no doubt of the spiritual origin of these physical facts. These occurrences generally took place in the daytime, and in good strong light.

Mr. Willets gave a graphic description of musical sounds, heard by him, at Auburn, and subsequently at his own house, in Rochester. The sounds were made in the air of the room, without any visible musical instrument. N. P. Rogers purported to be the spirit making the sounds of a horn, and its echoes—representing the well-known Fabian horn, as blown by the elder Fabian, at the Notch-House, White Mountains. N. H. The sounds were very clear, distinct, and at times quite loud—sometimes resembling the trilling of singing, and the notes of a flute. He has heard responses to questions in single musical notes, instead of raps. This occurred in his own house, Mrs. Tamlin, medium, when at breakfast, and the medium eating. Mr. Willets is perfectly certain that neither the medium nor any other visible person produced these musical sounds.

Many members of the Conference recited analogous facts.

Dr. Hallock read the following communication, from a gentleman who often meets with us—being a description of a mental picture which, as appears by the introduction, was presented to his mind during the discussion of the previous Friday evening's Conference:

In public meetings of Spiritualists I often feel a desire to take part in the discussion, but never do so without consulting what some would call "my monitor." It is done in this way: I close my eyes, abstract my thoughts from those present, and invariably is shown me an elderly man, sitting under a large tree by the way-side. The road winds up an ascent, and is soon obscured from view by a smiling forest. The man sits on the edge, where has been a slight removal of earth, for road purposes, which forms a seat with a comfortable position for the limbs. The excavation seems to have exposed some of the roots of the tree. The appearance of the man is, of one meditating, his eyes generally turn downward to the trunk of the tree at the ground. If he arises, I infer that I may do so. If he remains seated, I sit silent.

On attending the Friday evening Conference of Dec. 31st, I sat nearly all the evening as an observer. At a late hour my wish to speak on the matter in consideration, induced me to look to the "monitor." The tree was unusually dressed in foliage, and though the old man sat in the accustomed place, he was shrugging his shoulders as if to shield himself from the rain, which was then descending violently. This was a new feature in the picture, but not the only one. The man continued seated, and I inspected it further. Seemingly near him, but between him and me, though not directly in a line between us, arose a rainbow so substantial in appearance, and so large in diameter as to appear a veritable fixture. It possessed all the colors of the rainbow, but yet there were dark spots in it along its line. I did not observe where the light came from; but the scene was lighter than day. The under or concave side of the rainbow seemed to be used as a road, on every moving object appeared top downward. Immense crowds were here moving. The greatest crowd being nearest the ground; and from there gradually growing less, and more distinct, as it extended upward. Here was every species of vehicle,

drawn in every conceivable manner. Locomotives, ex-sels, cars, detached and attached—some to mules, drawing them backward, some to oxen, some to horses; others to one horse. Conspicuous was a locomotive going up backward in tow of an ass. There were farm-wagons, post chaises, carriages and carts, all drawn upward by some animal power. Of the cars and wheel vehicles, some were loaded, and some not. The loading was as grotesque as the variety of motive agents. It consisted of plows, wheelbarrows, doctor's signs, bales of cotton and wool, steam-engines, pieces of boats, vegetables, tables, hammers, lawyers' books, pieces of pulpits, spinning-wheels, and in fact everything one could well conceive of.

One wagon drawn by four fine horses, seemed attached to a well-made German vehicle. The loading of this was picturesque in the extreme. It seemed to have the greatest variety and the largest load of any. Its driver wore a sort of blouse; and though his horses were strong, well harnessed and apparently in great motion, they got along no faster than an ox-team just ahead of them. It was a singular thing to me that they all kept so near together, and yet more singular that none of the carriages had overtaken a foot-traveler, in advance of all the rest, whose slow and stooping gait gave evidence of ripening years. His dress was an overcoat of martial make, though worn to near its last, his hat plain, and his only equipage a small bundle upon his back. His whole appearance was tidy, plain and unobtrusive. Still ahead of him were children—playful, sportive, gay. It is perhaps worthy of remark that the harness which attached the various animals to the different vehicles, was in perfect order, and in some cases apparently entirely new.

This is the substance of the picture. As the man under the tree did not arise, I continued to view it longer. The more I looked, the more distinct every thing became. Every separate harness was complete in its way, and though things were curiously commingled, there was a gradual movement upward. Horses got on no faster than footmen; and many footmen were in advance of all the horses. As I obtained no idea of the meaning of the picture I withdrew attention from it, and listened to the remarks of those present.

After a few moments I looked at the presentment again. The rainbow was now free from those dark spots, and seemingly more substantial than before. The travelers were arranged into some system, but yet with no apparent combination. The vehicles and their luggage were more orderly adjusted. The upper end of the bow, not before seen, seemed to rest on a lovely spot of ground, resembling in appearance the promontory of a mountain peeping out from among the clouds. To this point all were tending, though I saw none actually arrive; the colors of the rainbow, from that point downward some way, were inverted, so that the path-way seemed to have changed to the upper side. A glance at this was all. It disappeared.

A cold scene succeeded, in which the rain seemed to have formed icicles upon the tree. There they were pendant from every branch and limb. Every vestige of leaves had gone; and nought but cold, cheerless icicles had taken their place. Then the old man arose—waved his hand toward where had been the rainbow; and all vanished.

Mr. Williams commented on the vision, giving its meaning by his idea of the science of correspondences.

Mr. Capron thinks there are many cases of visions produced by spirits—many in a similar way perhaps by persons in the form, and very many self-induced by persons who are not in sound condition of body or mind, who verily believe their visions, or other sensuous impressions, are produced by spirits.

Mr. Allen remarked, concerning the vision read by Dr. Hallock, that it was not philosophical for the person who saw the vision, to assume that it was produced upon him by spirits, simply because he was not conscious of having created it himself. His idea was, that persons often had such presentiments, from their own creative faculties—that it was to them a sort of waking dream; or a state in which the reasoning faculties were so inactive as to exercise no control over the faculties of imagination, ideality, constructiveness, form, size, color, &c. Mr. A. did not contend that spirits could not produce psychologically such scenes; but thought it a safer course for all to accept nothing as spiritual without incontestable proof.

Mr. Williams thinks Mr. Allen's hypothesis is a mistake. He thinks the vision a heaven-born statement of great truths and by no means a dream or a product of fancy.

He thinks we ought not to disparage faith by using the hypothesis of psychology so coldly.

He related several instances of picture teaching which he is in the constant habit of receiving, as from his spirit-friends and applying them to his own spiritual culture or growth. He thinks spiritualists should not disparage each other's internal experience.

Dr. Hallock said the question with him was, not as to the origin of the picture, but what does it teach? Hogarth had painted the most comprehensive moral lessons. It is these lessons which he admires—and this has no reference to the question of who, or what the painter was. As he reads the picture it is in part a representation of the present condition of Spiritualism. The incongruous notions of the day are typed clearly enough—yet we are all moving onward and upward; for the propelling power, however varied the "mediums," is a unit, and acts in one direction only. It is worthy of remark, too, that some finely caparisoned steeds do not get on any faster than the old man on foot; and in advance of them all are children.

The old man at the roots of the tree is, to him, an admonition to look at Nature as to books of truth ultimatum—as containing facts to be handled and verified. And as we would not think of looking at the sun to ascertain its value, but in the animal kingdom around us, where its beams become tangible facts, so spiritual light is only to be appreciated as it takes form and substance upon earth, where men and their needs are. This, seems to be represented in the picture by the crystallization of the falling rain. The foliage of the tree represents the different forms of human faith, parti-colored, much of it beautiful, but all of it evanescent, passing away, supplanted by perfect crystals, solid facts whose surfaces reflect only the light of Heaven.

Dr. H. said he had no doubt of the spiritual origin of the picture.

Adjourned.

R. T. HALLOCK, Sec'y.

Let no one stop writing, but let the communications be brief. We must try to restrict ourselves, much as we love freedom.

SPIRITUAL TELEGRAPH.

NEW-YORK, SATURDAY, JANUARY 29, 1853.

BRITTAN AND RICHMOND'S DISCUSSION.

QUESTIONS—Do those who have departed this life still continue to hold intercourse with those who yet remain on earth?

NUMBER THREE.

WRITTEN COMMUNICATIONS OF SPIRITS.

DEAR SIR: Whatever may be the speculative ideas of men concerning the nature of Mind, and its relations to such forms of matter as are subject to sensuous observation and to the ordinary modes of analysis, all men agree in ascribing to it forces and functions which immeasurably transcend the plane of mere materiality. Mind is, therefore, above Matter in the scale of being. I must not be understood to imply, by this remark, that mind is immaterial in a strictly philosophical sense, or that what we denominate spirit is without form and unsubstantial. Without attempting any subtle distinctions I may say in general terms that, Mind is superior to all unorganized substances, and to all created things which belong to the inferior kingdoms or subordinate planes of being. From this acknowledged superiority we may rationally infer that, Mind may so act on Matter as to influence its specific conditions, modify its forms, and change its localities. I can not resist the conviction that Mind is the motive power of the Universe, while all that is ordinarily comprehended by the world of matter consists of passive elements subject to its supreme control. Any other idea leads directly to Atheism. If such are the relations of the material and spiritual, it must follow that each individual human mind must be capable of exercising dominion over a limited sphere, corresponding in extent to the magnitude of its powers. This miniature world of outward conditions and circumstances, wherein the individualized spirit rules, may be enlarged as our finite faculties are unfolded, and especially is it probable that this dominion of the spirit will be rendered more complete by the dissolution of the form. The mind, in the second sphere of human existence, must pervade a body of more refined elements and indestructible organization, and it is, therefore, reasonable to conclude that its capacity to move, and to produce motion among surrounding elements, may be increased rather than diminished. If it be assumed that spirits are less qualified to wield the gross means and physical implements at our command, it must also be conceded that they may have a more accurate perception of invisible agents, and a more sovereign control over their mysterious operations. It must be obvious to the philosophic mind that all ultimate causes are invisible, spiritual and eternal, while effects remotely related to the Central Cause, are perceived by the physical senses, and are characterized by an ever-changing phenomenalism. An ancient spiritual philosopher observes this distinction, between the visible world of effects, and the invisible sphere of causes, when he says, "The things which are seen are temporal; but the things which are not seen, are eternal." If mind, or spirit, is thus superior to the material elements—even in their highest degree of inorganic sublimation—and can influence the forms, conditions, and relations of terrestrial things, we reason in strict conformity to the essential principles of matter and mind when we ascribe transcendent powers to the unshackled Spirit.

I will now proceed with my classification of facts, and shall devote the principal part of this letter to certain WRITTEN COMMUNICATIONS for which a spiritual authorship is claimed. I deem it expedient to continue the method adopted in my last letter, and will first invite you to a consideration of several interesting examples recorded in the Bible. Allow me to remark in this connection that, the book here referred to contains a very great number and variety of spiritual experiences, and I desire especially to invite the attention of Christian people, and others who do not believe in spirits—or at least, in their ability to communicate with mortals—to its numerous illustrations of this most exalted intercourse.

The twenty-eighth chapter of the First Book of Chronicles, contains minute specifications, from David to his son Solomon, respecting the Temple and its furniture, all of which the former claimed to have received in writing from a spiritual source. David concludes his description thus: "All, the Lord made me understand, in writing, by hand upon me—all the works of this pattern." While I have no disposition to dogmatize on a subject of this nature, I must be allowed to observe that the expression "by hand upon me," may be understood to imply that David was subjected to manipulations similar to the modern mesmerism process, and that he was thus qualified to receive and comprehend the plans of the building and the vessels to be employed in the Temple-service. If it be insisted that David's acknowledgment, that he derived his instructions from the Lord, renders these suggestions inadmissible, I have only to remark that devout men in all ages, have been accustomed to refer their very existence, with all its gifts and possessions, to the same Divine Source.

Ezekiel was entranced "by the river Chebar," one of the tributaries of the Euphrates, where he witnessed some remarkable displays of Spiritual power. The prophet declares that a spirit entered into him, he records the words which were spoken on the occasion, and relates that during the interview "a roll, written within and without," was given to him by a spirit, only the hand being visible at the time it was presented. (Ezekiel, second chapter.)

While Belshazzar, surrounded by a thousand of his lords, was indulging his vain ambition at a royal revel it is said that, "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote." (Daniel, fifth chapter.)

The Apocalypse consists of a number of spiritual communications addressed to the churches of Asia Minor. But the Revelations were not directly inspired by the Divine Mind. On the contrary, they were expressly dictated by subordinate spirits. The internal evidence on this point is very clear, and there seems to be no room to indulge a rational doubt respecting the mode of communication. Banished from the society of the great world, and left to meditation amid the solitudes of Patmos, the devout spirit of the Revelator naturally sought intercourse with kindred spirits. He became a medium, and that he was impelled by spiritual influence to record what he witnessed, appears from the frequent command of the spirits to "WRITE." That John was entranced by spiritual agency, while thus employed, must be inferred from such expressions as the following: "I was in the spirit on the Lord's day." "And immediately I was in the spirit;" "And he carried me away in the spirit into the wilderness;" and, again, "He carried me away in the spirit to a great and high mountain." Similar expressions frequently occur throughout the book, which certainly can not be accepted as the word of God in any sense that precludes the intermediate agency of inferior

* I take the liberty to omit the supplied words for the reason that they probably obscure the sense.

... This is sufficiently manifest from the following passage: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, 'See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.'" (Rev. xiii, 8, 9.) That the spirit who inspired John and presented these visions, was not God, is evident from his declining to receive divine honors. That he was a former inhabitant of the earth, and one of the Hebrew prophets, can not be denied by those who are disposed to accredit the explicit declaration of the Spirit himself.

I will now invite your attention to some more recent examples, with a view to further illustrate the agency of Spirits, as exhibited in this mode of communication. The following case was originally published in the *Cambridge Chronicle*:

A medium, who could write with one hand, while he held a book in the other, from which he read at the same time, attributed the phenomena to electricity. The writing was always a fac simile of that of the person from whom the communication purported to come. On one occasion, as he approached the table, it started off from him a foot or more. Again, attempting to reach it, it started to the other side of the room, and there remained in an inverted position. At the same time a communication was received at Waltham, by an acquaintance and medium, which stated that "Lewis"—the name of the individual above referred to—"is making sport of us at Watertown, and we will have nothing more to do with him." This declaration, made at a distance from the place where the individual it concerned was at the time, was singularly enough confirmed by the fact that, from that time, he has not been able to act as a medium.

Rev. J. B. Wolff, in a letter addressed to me under date of Wheeling, Va., Nov. 7, 1852, states that Dr. B., a graduate of a German medical university, who now resides in that city, has two media in his family. The Doctor is a man of distinguished scientific attainments, but of a skeptical turn of mind. For a long time he was indisposed to accredit the claims of the phenomena to a Spiritual origin, and, finally, to satisfy himself, instituted the ordeal described by Mr. W., which was substantially as follows: "Having emptied a trunk of its contents, the Doctor placed a clean sheet of paper in it, and locked the trunk with his own hand. He then deposited the key to the trunk in a bureau drawer, which he also locked, putting the key of said drawer in his pocket. The family, including Mrs. B. and a young lady—the two media referred to—thereupon went down stairs to tea. When the evening repast was over, the Doctor rose from the table, went to the bureau, opened the drawer, took the key he had deposited therein and opened the trunk, when, to his surprise, he found mysterious writings on the paper. The Doctor states that the fluid used was not dry twenty-four hours after the paper was taken from the trunk. The entire family are willing to be qualified that these statements are literally true; and that but one key for the trunk and one for the bureau is in the house."

The Editor of the *Christian Freeman*, published in Boston, though somewhat inclined to dispute the validity of the Spiritual claim, relates the following, which he assures us is strictly true:

We were at the house of Mr. Carlisle W. Capron, of Woonsocket, a few weeks ago, where, from Mrs. Capron, we learned the following facts: Her daughter, who was a good writing medium, was sitting with others in a circle, on the 26th of February last, when what purported to be spirits in communication, announced through Miss Capron that a stranger had appeared among them, and was desirous of communicating. The name of the stranger-spirit was called for, and was given through the medium as "Angeline Juliette Kimball." She stated that she was the daughter of Daniel H. Kimball, Esq., of East Kingston, N. H. She desired that a letter should be written to her father, who was still living in that place, informing him that she lived in the Spirit-world, was happy, &c. That name was utterly unknown to all present at the sitting, nor did any of them know, even, that there was a town of that name in New-Hampshire. But a letter was written and addressed as directed, and sent by mail on its mission. Soon a letter was received in answer, dated March 6th, signed by Daniel H. Kimball, of East Kingston, N. H., stating that he had a daughter by the name of Angeline Juliette, who died at the time stated by the mysterious communication.

Dr. R. B. Barker, of Beaver, Pa., a gentleman of vigorous mind and energetic will, is a writing medium, and his personal experience furnishes some most convincing proofs of Spiritual intervention in the affairs of men. I will here adduce a single example, extracted from a letter which I received from Dr. Barker about the first of September last:

On Saturday morning, July 24, 1852, I awoke unusually, at about three o'clock. I tried to compose myself to sleep, but was prevented by a cacœthes, saying, "Write, write." I resisted this, for I had lost faith—though "write, write," was as perturbation an impulse as mine to sleep. But this propensity, proclivity, or whatever else you may deem it, was so strong, that I finally yielded. I rose, lit my candle, and sat down to ink and paper. I adjured that both name and the truth should only be given. Instantly my pen went off, unwilling by me, and the following was written: "James W. Barker: U. J. J. J. J. is ill, and will die soon. You will be summoned to New-York in a few days. Let this be the test." About the same hour on Sunday morning, July 25, I was awakened, and urged mentally to write. This I steadily resisted, though the importunity was strong. I refused as strongly as I was urged, and morning sent me to my avocations. . . . At 3 o'clock, P. M., July 26, the Telegraphic Agent came with two dispatches. The first had been sent on Sunday, July 25, and had been detained by some disorder on the line beyond Syracuse. It announced the illness of U. J., and that he would not survive many hours. The second dispatch, July 26, 1852, contained the following: "U. J. died fifteen minutes past nine, this morning. Come on immediately."

Such was the result of this case of *cacœthes scribendi*, a medical gentleman of undoubted intelligence and veracity being the witness. I leave the fact for you to dispose of at your leisure, confident that the subject will not shrink from the scalpel.

The experience of Hon. James F. Simmons, of Rhode Island, furnishes some extraordinary facts of this class, one of which is certainly among the most remarkable on record. It will be recollected that the particulars were communicated by Mrs. Sarah Helen Whitman, in a letter to Horace Greeley, and that they were published in the January number of Putnam's American Magazine. Mr. and Mrs. Simmons were one day in presence of a medium, when some writing was exhibited which had been executed by invisible hands in a closed drawer. The writing purported to have been executed by their son, James D. Simmons, who died some time before in California. It evidently resembled the chirography of young Simmons, but not so closely as to satisfy his parents. While the parties were thus in doubt, respecting the authorship of the writing, the presence of the son was announced by the sounds, and Mr. Simmons at once proposed that the spirit "should, then and there, affix his signature to the suspicious document."

In order to facilitate the operation, Mrs. S. placed the closed points of a pair of scissors in the hands of the medium, and dropped his pencil through one of the rings or bows, the paper being placed beneath. Her hand presently began to tremble, and it was with difficulty that she could retain her hold of the scissors. Mr. Simmons then took them into his own hand, and again dropped his pencil through the ring. It could not readily be sustained in this position. After a few moments, however, it stood as if firmly poised and perfectly still. It then began slowly to move. Mr. S. saw the letters traced beneath his eyes—the

words J. D. Simmons were distinctly and deliberately written, and the handwriting was a fac simile of his son's signature.

But what Mr. S. regards as the most astonishing part of this seeming miracle, is yet to be told. Bending down to scrutinize the writing more closely, he observed, just as the last word was finished, that the tip of the pencil leaned to the right; he thought it was about to slip through the ring, but, to his infinite astonishment, he saw the point slide slowly back along the word 'Simmons' till it rested near the letter i, where it deliberately imprinted a dot. This was a punctilio utterly unthought of.

In this case, the civil and social position of the witness, and his character for intelligence, candor and discrimination, are such that it requires much more credulity to doubt than to believe: If you deny the presence and agency of the invisible James D. Simmons, you are bound in candor to account for the occurrence.

Mr. Edward Hooper, of Fitchburg, Mass., is a writing medium, and has been favored with many unmistakable proofs of a more than mortal intelligence, one of which, communicated in a letter to Charles Partridge, Esq., I will introduce in this connection. This fact, though of a convincing nature and well authenticated, has been withheld from the public until now. Mr. Hooper writes that, "On the 18th of March last, (1851,) the spirits caused me to write as follows: 'Your father, Thomas Hooper, is dead.' I could hardly believe this, as I had just received a letter from Europe informing me that my father was in good health. But the spirits insisted that my father died on the 13th of March, 1851." This communication was made known to several individuals, at the time, among whom I will mention Rev. Charles Woodhouse, of Fitchburg. My father was an Episcopal clergyman, and lived in England. About three weeks after the spirits announced his death, I received a letter from my sister communicating the intelligence that my father was taken suddenly ill and died on the 13th of March—the precise time given by the spirits."

Mr. Woodhouse is also a minister of the Episcopal church, and, if I am rightly informed, pastor of the society whereof Mr. Edward Hooper is a member. A letter of inquiry, respecting the facts narrated above, was addressed to Mr. Woodhouse, which was promptly responded to by the Reverend gentleman, in the following letter:

"FITCHBURG, Mass., Feb. 22, 1852.

"MR. CHARLES PARTRIDGE: Dear Sir: In reply to your letter of inquiry concerning Mr. Hooper's statement to you, I will say that, on or about the 20th of March last, Mr. Hooper told me that he had, for a number of days, been impelled to write, 'Your father, Thomas Hooper, is dead,' and that, on inquiry of the Agency which influenced him to write this, when his father died? he was further impressed to write, 'March 13th.' He also told me that, 'he thought he was wrongly impressed, because he had but a short time before received a letter from England, where his father lived, and at the time the letter was written, his father was in his usual health.'"

"A few weeks after Mr. Hooper made these statements to me, he showed me a letter from a sister in England, informing him that his father died 'the 13th of March.' Of the genuineness of the letter from his sister, I will also add, there can be no question. These are the simple facts in relation to this case, as I know them, and further 'this deponent saith not.'"

"Yours respectfully, CHARLES WOODHOUSE."

I will now attend to the *modus operandi* of the writings. And here it would be interesting to dwell at far greater length than comports with my present limits. Circumstances admonish me to be brief and the following general analysis must suffice:

1. The mysterious agents act on the nerves of motion, by distributing the electrical forces from the vital batteries, in such a manner as to govern the flexors and extensors, causing the hand, when the medium is under complete control, to move with the same precision as if subject to the action of his own will. The cases of Dr. Barker and Mr. Hooper afford examples of this description.

2. Another class of media are psychologically influenced, or the thoughts of the spirit are communicated by a kind of intromission. Sometimes the effect of the influx is so sudden and powerful as to very nearly resemble the most vivid impressions made on the senses.

3. A third class are controlled physically and mentally, the action on the body and mind being simultaneous. It often occurs that the hand and other members of the body are moved, by spiritual impulsion, to confirm the ideas suggested to the mind, or to answer the unspoken thoughts of a third party.

4. In some cases, as appears from the testimony of many reliable witnesses, the writing is executed without human hands. Luminous currents appear to emanate from certain objects, or they are discharged from the sphere that surrounds the spirit. These converge to a focal point in which the pen, or other implement, is suspended by a species of electro-magnetism, and is thus made to obey the volition of the unseen scribe. The experience of Mr. Fowler presents several conspicuous examples. The case reported by Rev. J. B. Wolff, and the remarkable instance of Spirit-writing in the presence of the Hon. Mr. Simmons, to which your attention has been invited, are of this class.

5. Other examples indicate that the writing may be executed by the hand of the Spirit, which is sometimes rendered visible, and indeed the whole person of the writer, as well as the peculiar process of writing, may be disclosed, either by the opening of the interior through the external sense, or because the spirit attracts to itself, from the surrounding atmosphere, elements which render its form perceptible by the physical organ. It is recorded that Belshazzar distinctly saw the hand that executed the writing on the wall, and it is equally certain that Mr. A. J. Davis, Edward P. Fowler and others, not unfrequently distinguish the entire forms of their spiritual visitors.

I have already exceeded my limits and must hasten to a conclusion. The most elaborate argument, would hardly render the facts more forcible than their simplest statement, and I therefore leave you to battle with the facts themselves. If they can be accounted for on mundane principles, be pleased to expound the laws whereon they depend. If any number of them are to be referred to spirits, and others to natural causes, I will thank you to name the particular examples of each kind, and to mark the distinctions which determine your classification. The facts assert their own claims in the most significant language, and, well, I am assured, carry conviction to others if not to yourself. That they greatly transcend the inherent forces of matter, and the accredited powers of mind, in its earthly relations, is as clear as that light emanates from luminous bodies.

Hoping that an honest love of TRUTH, and a devout desire to honor its claims, may be permitted to actuate all our endeavors, I remain, Yours sincerely,

S. B. BRITTON.

We learn that a variety of what are called spiritual manifestations took place at the house of the Postmaster-General in Washington the other evening, in the presence of Hon. John Bell, Gov. Davis, Professor Henry and other gentlemen. Tables moved without apparent agency, danced to the tune of Yankee Doodle, and otherwise gave evidence of being possessed by some extraordinary influence. We do not understand that any professed ghost-seer or medium was present.

New-York Tribune.

MORE BUSINESS FOR THE GRAND JURY.

We are certainly obliged to CLIMAX for his first epistle, and for the intimation that we may anticipate other favors from the same quarter. There is an agreeable pungency in the remarks of our correspondent which will render them highly acceptable to the reader.

PHILADELPHIA, Jan. 18, 1853.

MR. EDITOR: I perceive by the New-York papers of last week that it is seriously proposed to apply the law of the Salem "Witchcraft Trials," to those persons who are investigating the subject of Spiritual Manifestations. The suicide of the unfortunate Martin Langdon seems to have afforded an occasion for drawing out the feelings of a portion of the community, and especially of a portion of the New-York press. No man who has read the ebullitions of ignorance and fanaticism with which a portion of the Press has abounded, in relation to Spiritual Manifestations, can doubt for a moment that, if the law and the power were in the hands of such men, the faggots of Smithfield, and dungeons and scaffolds of Salem, in her witchcraft days, would be the next arguments that would be employed for the suppression of all free inquiry on this subject. The course proposed by some of these wisacres, and especially of the Solomon who sat on the coroner's jury in the case of Langdon, is absolutely too ridiculous for serious comment. I hope the finding of that sapient jury will be carried out. It would be "decidedly rich" to have the subject so brought before the legal tribunals, that all the judges, lawyers, members of congress, clergymen, physicians, and other educated and intelligent men, who can now be adduced as witnesses, could give their testimony to what they have themselves witnessed of these strange phenomena, and have that testimony recorded and published to the world. I suppose the *Herald*, the *Express*, &c., will report the case "pro bono publico."

But it must not be supposed that New-York is to have all the honor of this achievement to herself. A case has just occurred in this city which has equal claims to the interposition of the laws. The facts as reported in the papers are as follows: A man from this city went to New-York and was married on Wednesday of last week. He brought home his bride on Thursday, and hung himself on Friday. Now here is a clear case of suicide resulting from matrimony, and it is proposed to apply the principles of the New-York jury, and call on the authorities to "suppress" all matrimonial movements in future. It is evident that something ought to be done. If this mania for matrimony is not suppressed, where is it to end. If it is already driving men to insanity and suicide, certainly it is high time that it was "suppressed." There is not yet a perfect unity of opinion as to the precise course to be adopted. Some go for suppressing the whole business of matrimony, altogether, and others only to "suppress" the going to New-York for wives. The ladies are said to be all in favor of the latter measure. What will be done is uncertain. Learned counsel, it is said, have it under advisement. A copy of the Blue Laws has been sent for. The reports of the Salem witchcraft trials are being examined, and we shall undoubtedly have a "rich treat" when the trial of the Rappomanias of New-York and the Matrimonias of Philadelphia shall come off.

There is also another case which it is thought may come on for trial at the same term. The case is as follows: A man wearing a brown coat was last week seen in Chestnut-street, reading the *New-York Herald*, and was also seen to put something into the crown of his hat, supposed to be the *New-York Express*, and the same week, and in the same street, a man in a brown coat, and with a paper in his hat, stabbed one of our citizens and killed him on the spot. Now here is a case of murder—deliberate, wilful murder—connected as intimately with the *Herald* and *Express*, as the suicide of Langdon was with the Spiritual Manifestations; and if we had the same sapient jury which sat in the case of Langdon, we should have the grand jury down on the *Herald* and *Express* in short meter.

In the meantime I will endeavor to keep apprized of events as they occur.

Respectfully yours, CLIMAX.

P. S.—There is said to be a woman in the hospital on Blackwell's Island who became a confirmed maniac through excess of joy, occasioned by the safe return of her husband and son who were supposed to have been lost at sea. I hope the New-York grand jury, when they take up the case of Langdon, will take up this case and "suppress" all excessive joy in future—or at least "suppress" the return of husbands or sons who are supposed to have been lost at sea. *Verbum sat sapientia.*

REMARKS.—We believe it is now admitted by all intelligent observers, who reject the Spiritual origin of the manifestations, that they must depend on some undiscovered natural law. Certainly, no one who is not sadly ignorant of the whole subject, or manifestly uncanonid, will dispute the occurrence of a great number and va-

riety of startling facts which their old philosophies do not explain. Now since these things are so, would it not be well for the Grand Jury, after disposing of the other cases named by our correspondent, to consider whether the occasion does not call for a careful revision of the laws of Nature? Things have been left at "loose ends" long enough, and, if it be necessary for the public safety to find a bill of indictment against Nature herself, it is to be hoped that the Grand Inquest will not shrink from the responsibility.

This is by no means the first time that Nature has been engaged in mischief. She has been the death of a great many people already! By assembling her forces down below, the earth quakes, cities tumble down, and innocent people perish by thousands. She permits the human system to get out of order. Even newspaper editors become dyspeptic and imbecile, and the morbid effects of flatulence and nervous irritation flow out in flimsy volubility through such papers as the *New-York Express*. In spite of all the efforts of the secular journalists to keep the world straight, it will get off the track. Lightning strikes folks, and should not electricity, therefore, be voted out of the list of physical sciences? Nature has broken the necks of some of the best men, by her rigid execution of the law of gravity—it is a very grave matter—and is it not time that these disorderly proceedings were suspended? And besides, nature allows the atmosphere to get unbalanced, too. Every little while the wind has a frolic and blows things to destruction; and does not this state of affairs warrant the most stringent measures? If any editor—one who loves to misrepresent Spiritualism, because it is popular to do so, and for the sake of 'the recompense of reward'—is impressed to answer, an opportunity is offered. Gentlemen of the jury, the case of Nature is before you, will you be pleased to adjudicate? And may it please the court, to consider whether every editor who refuses to support the judiciary against the arbitrary and destructive proceedings of Nature, should not be included in the indictment as *particeps criminis*.

[EDITOR.]

For the Spiritual Telegraph.

THE PHENOMENA AT THE WEST.

MR. EDITOR: Dear Sir: Believing that you and your readers feel an interest in whatever appertains to Spiritualism, we conclude to send you a short account of the introduction and progress of the cause in this vicinity. It is now nearly one year since the first manifestations, claiming to be spiritual, were made, which were in the form of "raps," as they are familiarly termed. This order of manifestations was soon superseded by the higher—such as writing and clairvoyance, but more generally by a species of dancing, or exercising which we have not seen described in any of the spiritual periodicals, now published, and are therefore inclined to the opinion that these phenomena are indigenous to the West. In these dances the former individual, as well as national character of departed persons, is often portrayed by those entirely unacquainted with them—in such a striking manner as to be recognized by their acquaintances.

We think that we can safely state there are one hundred persons in this vicinity who have been thus influenced; representing all classes and ages, from the child of two years, to the parent of fifty, or upward. We have frequently seen twenty-five and sometimes as many as fifty persons at one time, dancing to the merry music of the violin—a scene so novel and interesting in its character, as not to fail to elicit the attention and consideration of the most skeptical. The phenomena presented in the dance are doubtless psychological, produced by the will of some sentient being, or beings; as many of the movements and attitudes correspond closely, if not identically, with those we see produced in psychological subjects, by minds operating in the body. Our own opinion is, that persons so influenced are in psychological relation with minds or spirits out of the body; who doubtless possess the same, or even greater psychological powers, than they had while connected with the form.

We have among the number mentioned, many writing media, clairvoyants and psychometrical subjects. Perhaps as interesting a feature as any of the manifestations, is the development of the singular faculty of psychometry in many of the media. By having the autograph, or a lock of hair of an individual, his or her actual character can be given as correctly, or even more so, than the most experienced phrenologist would do it. The location and character of disease are also given with considerable accuracy. Many persons have been convinced by these means that the minds of the media are undergoing a species of development heretofore unknown.

The great cause of truth and progress is onward, and can not be staid by any means that can be brought to bear against it. In this part, as well as others, it meets with opposition—especially from the would-be religious part of the community. Prescription is the order of the day; and all who dare to think—much less act, in opposition to long-cherished and time-honored dogmas and creeds of the religious world, are marked by those who are wont to rule in matters of thought. The only church in our place have most unceremoniously expelled the best part of their members, for believing the soul's immortality to be a demonstrated fact. The cry of the clergy is, "Davis and his philosophy must be put down." We suppose they feel something as did the Jews toward a certain Reformer who flourished about eighteen hundred and fifty years since—"He will take away our place and nation."

We think Spiritualism in this vicinity is on a sure basis. Its advocates are of that class of minds that will not endorse sentiments or principles that do not stand the test of their own reason and intuition—although they may have been developed by minds who lived thousands of years since—and handed down from generation to generation as divine and inspired.

McCANN DUNN.

MAQUON, Kox Co. Ill.

Miscellaneous Department.

SPIRIT TEACHINGS.

BY F. H. STAUFFER.

The justified spirit,
Passing death's portal,
Shall flee to inherit
Glory immortal;
To bright skies that fade not,
Regions eternal—
To flowers that fade not,
Trees ever vernal—
There shall we forever,
Unchanged by decay,
Beside the still waters,
And green pastures stray;
Where time brings in decking,
To fond hearts no pain;
Where hope's buds all blossom,
All blooming remain!
Where time cannot alter,
Or hurt, or remove—
The friends that we cherish,
The fond ones we love!
Where sorrow and sickness
Shall never befall us!
Temptation and weakness,
No longer enthrall us!
But pleasures unnumbered,
Develop forever,
Stirring with a sweet murmur
Life's musical river.

Mr. Joy, Dec. 1852.

COLLOQUY WITH A SPIRIT.

[We are obliged to omit portions of the following communication on account of the crowded state of our columns.—Ed.]

FRIEND BRITTON: I am acquainted with the writer of the accompanying article, who is a medium for Spiritual communications, and know him to be veritable.

DAN'L B. KING.

WATERFORD, Jan. 11, 1853.

"What spirit so influences me?"
"Darius Jaques."
"What would Darius Jaques please?"
"I want to have a talk."
"What would Darius Jaques please to talk about?"

"I want to talk about past things—present things, and things that are not yet. Of things past, I was intimately acquainted with your parents, in Canada, when you were a child—and before you were a child. I was subsequently acquainted with them, in what was then called the Genesee Country. I spent much time with them, very agreeably. I suppose I saw you, but you were so young I have not much recollection about it. I, many years ago, left my earthly tenement, by a distressing disease in the head. Some called it dropsy in the head. I suppose it was caused by snuff-taking, and other irregularities—violations of Nature's laws—habits contracted in early life—that grew to my masters, all my philosophy to the contrary notwithstanding.

"During my earthly sojourn I was an attentive observer of men and things—an investigator of principles. I took an active part in the great political warfare that succeeded the adoption of the Constitution of the United States, so called." . . . "But soon I had the chagrin to find that good Democrats, out of power, were soon metamorphosed into Federalists, in power. This, as might be expected, was a damper on my party zeal. From thence I became a looker-on—a not always silent spectator of the miserable scrambles for power. The once significant, distinguishing cognomens—Federalist and Democrat—now had become meaningless; or, if they meant anything, Democrat meant out of power—Federalist, in power. All were clamorous for rights, before election—but if elected, they all acted very much alike—seeming to consider that power was safe enough in their hands, but not safe in other people's.

"This, and other things, set me to investigating the principles that govern the world—the springs to human action. I saw that men were monopolizers—not in politics only, but in everything—in money—in land—in power—even in Religion.

"The Jews, as a nation, had scraped up, into their heap, the entire of Heaven's regards. Other nations did the same—though not all to the same degree. The Pharisees scraped up an extra heap on top of the national heap, regarding the masses as of no account in the estimation of High Heaven. The disciples of the Nazarene considered their own dear selves the only 'simon pures'—and soon fell into a quarrel as to which of them should be the biggest bag. And this kind of quarrel has existed, more or less, among his professed followers, to this day.

"The Nazarene was a plain, practical man—he was no monopolizer—he was strictly and radically, in all his doctrines, in his practices, a Democrat. He was, philosophically and truthfully speaking, the great Apostle of Democracy. But no sooner did selfish and designing men, by feigned humility, reach places of trust among his professed followers, than they commenced a series of operations, or machinations, to centralize the powers—individually to monopolize the rights that belonged to the whole—to create in themselves a gigantic, irresponsible power, clothed with the dread sovereignty of Heaven. Such has been, and still is, the tendency of what I should call the federal instincts of mortal men, in matters of religion the same as in politics—they are both one.

"The Congregational platform is the only right principle for religious association; but this can not succeed well when the bond of integrity is wanting in the people—hence it behooves all who are desirous of availing themselves of the benefits of religious association, to commence the preparatory work by removing, each from his or her own midst, the monopolizing propensity; or, as the Nazarene would say, 'Deny self'—squaring themselves by the organic Law of Democracy. 'All things whatsoever ye would that men should do unto you, do ye even so to them'—for this is the cardinal principle of true religion—of the true social state. This is the bond of integrity that binds all Heaven together. Consequently, we may put down, on the records of eternal ages, that whoever makes a requirement of others, save in accordance with this Divine principle, is a monopolist—an enemy to the rights of man.

"As I have been an attentive observer of national affairs, and of men, I deem it not unwise nor out of place here to say, that of those who have figured largely in national affairs, John C. Calhoun, aside from his

being the personification of that most odious relic of barbarism—the 'peculiar institution' of the South—was as purely and as ably democratic, as any man that has graced the halls of National Legislation.

"In matters of religious and social reform, the present generation of earth's inhabitants has many master minds—giant advocates of the moral, political, social, and religious rights of man—some of them already are known to the world—some not so much known, and there are some who have not yet appeared in public. These are invigorated, and miraculously strengthened by the cooperation of the dweller in our spheres. For the democratic principle has able and powerful advocates here, who have pledged mutually their sacred all, in defense of the 'Eternal Right'; and this struggle between the two great antagonisms, Right and Wrong, Liberty and Oppression, is gaining increasing attention here—and as the Right gains the ascendancy here, the influence will be felt by the dwellers in the first sphere; for our interests are one; our cause is one."

"Hold on, friend Jaques! It seems to me you are mixing up things. You over-ride the hitherto-recognized distinctions between Sacred and Profane—mixing them all up together."

"They ought to be—must—and will be—over-ruled, and trampled into fine dust; and the breath of God, that is now shaking the dry bones, will drive it all away; and no more place will be found for it—for those distinctions were based on false principles, or rather on no principles. They were based on ignorance, selfishness, and consequent superstition, and as the living light—the light of life—of intelligent, intellectual, and spiritual Truth advances—and it will advance—these false distinctions must go down."

"The designing and the ignorant being thereunto moved, and seduced by their own lusts for unhalloved power, and mere animal enjoyments, have divided the days—which are in themselves all alike sacred and good—so as to call one sacred, and six profane—leaving to themselves six-sevenths of the days, and all of the nights, to act all manner of ways. In other things they have been no less liberal to their dear, unprogressed selves—making attendance upon the altar sacred—all other concerns of life, profane, irresponsible."

"Some of the ancients made to themselves One Great God, and a host of little gods—a god to each inclination they wished to gratify. This theology they found quite convenient, for, let them do as they would, they were serving some one of the numerous train of gods. The modern theologians are, in effect, the same, though less consistent with theory."

"But now, the life and light-giving Spirit of God has begun to move on the waters. A separation will be made. Light will be divided from the darkness—and here, between Right and Wrong, the party-line will be drawn. This will be the line between sacred and profane. All that is sacred will be on the Right side of the line—all that is profane, on the Wrong."

"And woe unto him that seeks again to commingle Light and Darkness—Wrong with Right—for, by so doing, he embodies in himself heresy, treason, felony, and all sin—yea, verily I say unto you, Woe unto him; for he has the reward of his iniquity treasured up in his own soul; and how shall he escape it? None will run after him, to add to his affliction. They need not; for like the first Cain, his punishment will be greater than he can bear, and he will repent—or flee from the presence of the Lord, which will beam forth in the countenances of the people—for they will be moved with pity for the unfortunate offender—not with revenge. Then, indeed, may the swords be used for trimming trees, and the big guns be melted and come out cast-iron plows. The people may dispense with their salaried clergy, and gaudy temples—with their judges, galleys, and prisons—with their profligate masters, called public servants, and with their quarreling, rowdy legislators. Great efforts are now in progress, in our sphere, and in the spheres above us, to accomplish this mighty end; and no power of darkness, nor all the powers of ignorance and error combined, can arrest the car of Progress; for the Lord God Omnipotent says, 'Let there be Light,' and it will be so."

"Now, my friend, I'll stop, for the present—for I perceive you are wearied with the length of my communication—if not with the depth of it. I thank you for the opportunity here afforded me to communicate some of my views, on this, to me, all engrossing theme. If anything here communicated will, in any way, contribute to the cause of common good, you will be paid for your trouble—I am already paid."

Experience of a Medium.

MORRIS, Dec. 14, 1852.

MR. BRITTON: Dear Sir: About two years ago I became a medium for Spirit-communications, not by desire, or request; for being very timid I strove to shun them, but was compelled to comply by an excessive pain in my right arm. I sat down by the table, took a pen in my hand, when, to my surprise, it moved off mechanically and wrote with astonishing rapidity. Those in the room asked questions, mentally and orally; and they were answered correctly. Passages of Scripture were propounded and explained—the latter being a subject on which my mind had never dwelt, convinced myself, and those who knew me, that a higher power was at work. A short time after this poetry was written, which proved more convincing than the rest, as that was a subject for which I had no genius, and for which I was utterly incapacitated, never having written a line of poetry in my life.

It happened in this wise: One evening a small circle of friends being present, the spirit of a poet took possession of my hand; and after several questions had been asked and answered, my father said: "Will you at some future time alter some of the hymns now extant, so that they will be adapted to sing at our circles?" He answered in the affirmative. Very soon my hand was moved off mechanically, my mind likewise being impressed; and to the astonishment of myself and all present, four verses of poetry, four lines in a verse, were written; before eight o'clock two short pieces more were promised. In the brief space of the succeeding eight-and-forty hours, at different intervals, about 120 verses of four line poetry were written without interfering with my usual hours of sleep, and my household duties.

After this I had a large number of both prose and poetical articles written; and I will send you a specimen. If you deem them worthy a place in your paper you are at liberty to publish them; if not, give them to the winds. I have no other apology to make

for obtruding myself on your notice than the desire I have to add my mite to the cause of Spirituality.

S. HELLER LEWIS.

Glorious and sublime are all the works of thy hands, oh thou great Creator and Ruler of this vast Universe! Unnumbered worlds shine in thy galaxy of light, peopled by prototypes of thee, and subject to every law. From the minutest particle of matter up to thy most stupendous works, one universal law pervades the whole. That law is Harmony. The chain that binds it is unity; and the consummation strength and beauty. Go to the works of Nature, thou sneering skeptic; survey her manifold beauties; search her vast storehouses of knowledge; make thyself master of all her glorious truths, and then aspire to question the manifestations of God's wisdom and omnipotence to his children. Vainly dost thou aspire; for not unless the veil of carnality hath been rent, canst thou behold the law and chain that connects Spirituality with materiality, immortality with mortality, or God with Man. Spirits point to the mines of lore that lie buried in the vast storehouses of the unexplored future. The mighty mind, the giant intellect, and the candid inquirer, are fast bringing their hidden treasures to light; and ships laden with the diamonds of love, the golden ore of truth, and the pearls of purity and religion, float on the broad stream of progression and find a safe harbor in the hearts of the Spiritual-minded. Prosperity shall attend their coming, and peace crown the whole. Go on, then, ye true ones of Earth! God, Christ, angels and spirits rejoice in your release from the bonds of the tyrant, and give you for a guide the spirit of Wisdom. Follow in her footsteps, and she will lead you along the smiling paths of peace and truth. Press forward my children; and forget not the way, the truth, and the life.

Orthodoxy Puzzled.

WATERTOWN, Dec. 27, 1852.

FRIEND BRITTON: I have been an attentive reader of the SPIRITUAL TELEGRAPH since the first number was issued. I soon became so anxious to see those Spiritual phenomena, and new truths, satisfactorily demonstrated, which your paper so ably advocates and defends, I impatiently waited for the appearance of spirits here. I thought that perhaps we were so undeveloped and earthly, that they could not approach us. But at last we were doubly blest. We have now in this place several writing media and one speaking medium. The latter is my brother, a lad sixteen years of age. He has been schooled in the doctrines of the Methodist Church, and remained firm in the faith up to the hour when he was developed a medium. The strange doctrine he now teaches, which of course they will not allow comes from spirits, confounds them; and although they can not, with all their eloquence and profound knowledge of scriptures, refute the arguments which he is the instrument of advancing, still they pretend to shed tears of pity for his fall from grace, and make long prayers for his restoration to the church, and to his Father's house.

He is to speak this evening, by invitation, in the Universalist Church at Dexter, a small village about six miles from this place. A great excitement prevails there on this subject. I just heard from a friend that they intend to bring forward their wisest men to oppose him, and by their skill to confound and make of none effect the voices that proceed from the mouth of babes. The following lines were written by his hand this morning to encourage him to go on with firmness and be the willing instrument for the advancement of truth.

"THE DAWN OF TRUTH, AT LENGTH HAS COME."

LEWIS.

"Mortals of earth, look around. Do you not discover the heavenly flame which has been kindled, and is doing its work of redemption. See ye not those lofty steeples, rocking to their very base? Discern ye not the disturbed state of the formal church? Hear ye not the angelic voice proclaiming, 'Peace on earth and good will to man.' This may all be discovered, at the present day, now in your very midst. The church and world are looking with a jealous eye upon the lovers of truth and progress. But they can do you no harm. They will injure you not. Fight on in the ranks of Truth. Soon you will see the tall steeples bow; and Priests will confess their wrongs, and turn to you for instruction."

My brother is partially developed a writing medium, also. His principal forte seems to be expounding scriptures, and explaining the doctrines of the spiritual church that is now descending to Earth. I will inclose the original communication, as I am in great haste and have not time to copy it.

If this communication will subserve the cause of spiritual progress, you may make any use of it you choose. Yours for the cause of truth,

D. NOTEMAN, M. D.

Second Edition.

THE NINETEENTH CENTURY, OR THE NEW DISPENSATION, being an Examination of the Claims and Assertions of Emanuel Swedenborg. (with a brief review of the writings of Andrew Jackson Davis.) By a Layman. New-York, 1852. 12mo., pp. 425.

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P. B. BRISTOL, Dansville, Liv. Co., N. Y., Nov. 1852.

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